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474 and the Stalin farm in the Megino-Kangalasskiy Rayon. The first of these
[621] barely numbered 10 households in the 30's when first organized, but now
[433] unites 265 individual households. This collective farm has many different branches. It has 1200 hectares of ploughland, 3000 hectares of meadowland, 2700 hectares of pastureland, and upward of 3000 head of livestock. The collective farm has seven subsidiary farms for dairy-farming, horse-breeding, reindeer-breeding, poultry and pigs. Since 1953, fox and rabbit
[377] have been reared on it. The farm has two power stations. The electricity
[234] is used for purposes of illumination, threshing and cleaning the seed, grinding grain and sawing wood. An electric milking system for the cows is being introduced.

Well-designed houses, schools and hospitals have been constructed in
474 the collective-farm settlement. It has its own club, library and radio-
368 relay station. A park has been made near the settlement, and there is also a stadium. Films are shown regularly and amateur concerts are often organized.

474 The Stalin collective farm in the Megino-Kangalasskiy Rayon became
311 the largest collective farm in the Republic as soon as the neighboring
433 collectives merged with it. By government decree, it is the possessor of 67,000 hectares of land, of which 2798 hectares are ploughland, and almost 11,000 constitute meadowland and pastures. The remaining land is taken up by forests. The collective farm sows almost 800 hectares of wheat, 720 hectares of spring and winter rye, more than 250 hectares of oats and bareley, and 55 hectares of vegetables and potatoes. In 1955 there were about 3500 head of cattle on the farm, more than 1200 horses, 250 reindeer, and more than 100 pigs; furthermore, the collective farm has a subsidiary poultry farm and a section for breeding fur-bearing animals.

474 At the present time the collective farm has three small power stations
[37] with a total output of 125 kilowatts. The electricity is used for threshing
[246] grain, driving a sawmill and operating lathes. In view of the increased generation of electricity the farm has mechanized the delivery of fodder to the byres. There are more than 500 different types of machines, 6 trucks, 2 passenger cars and 12 engines on the farm.

[434] In 1955, the farm's income was 2,700,000 rubles. The material status of the farmers has been considerably improved.

At the same time their cultural standards have increased.

[212] There is not one single illiterate person on the farm: 120 farmers have
[871] a secondary education or higher, 10 of them are studying at universities and 165 in tekhnikums and secondary schools. Many of the collective-farm members return to their own farms after receiving their education.

[233] Great progress has been attained by the northern farms of the Nizhne-
[224] Kolymskiy, Bulunskiy, Olenekskiy, Anabarskiy and other rayons. Their
[563] achievements are due to the overall reorganization of reindeer-breeding and the trapping industry. On many of the farms there are Yakuts, Evenks, Chukchi and other minorities all working together.

Socialization of the reindeer and the creation of large herds has made it
474 possible to introduce such veterinary measures as stage-by-stage nomad-
232 izing based on the rotation of pastureland, inoculations, and day and night
233 guarding of the herds. In the past Yakutiyan reindeer-herders never made use of dogs, which, for example, among the Nentsy make the work of the herdsmen easier. Nowadays reindeer-herding dogs are used extensively in the Nizhne-Kolymskiy, Allaikhovskiy and Bulunskiy Rayons.

474 The northern collective farms have not confined themselves to the tradi-
433 tional branches of economy, namely, reindeer-breeding, hunting and fishing,
233 and are courageously developing new branches. On most of the

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reindeer-breeding collective farms there are now dairy and horse-breeding sections.

The Stalin Even-Yakut collective farm in the Nizhne-Kolymskiy Rayon (formerly known as the Sutanya-Udëran) is successfully developing reindeer-breeding alongside horse-breeding, fishing and hunting. The collective contains more than 17,000 reindeer. In 1955 more than 850 tsentners of such important species of fish as whitefish and baranatka were caught. In 1955, 215,000 rubles worth of furs were delivered to the State. The gross monetary income of this collective farm was 2,430,000 rubles; 1,423,000 rubles were distributed to the collective-farm members for labor units, and for each labor unit the payment was 17 rubles cash, 1.04 kg of meat and 720 g of fish. The monetary income per household averaged 24,000 rubles.

Despite the fact that the chief branches of industry of the northern farms have required periodic migration on the part of the population, all the farms have constructed settlements or collective-farm centers. As an example we can take the settlement of Kolymskaya, the center of the Turvaurgin collective farm. This center contains the headquarters of the farm administration, an incomplete secondary school with boarding facilities, a hospital, a shop, a house of culture with a library, a trading station, a power station, bathhouses, a dairy farm, and 50 standard farmhouses. The farm recently acquired an S30 tractor, a launch and two motorboats. In ethnic composition the Turvaurgin collective farm is multinational and consists of Chukchi, Yukagirs, Yakuts and Evenks.

New Way of Life

A considerable obstacle in the way of the implementation of cultural and public-health program in Yakutiya between 1920 and 1930 was the scattered nature of Yakut settlements due to the ancient occupation of pastoralism. One, two or three yurts together was the predominant type of "settlement." The combining of them into larger units was further required by the everyday farming needs of collective farms.

The construction of settlements under Yakutiyan conditions was a major achievement in socialist reconstruction of the Yakutiyan countryside. It provided an opportunity for installing radio and telephone on the farms and providing them with medical and cultural-educational institutions. In 1950 the construction of settlements in southern Yakutiya was by and large complete. The farm settlements are usually located on elevated riverbanks or by the shores of lakes and consist of several parallel streets. Generally speaking, timber houses rather than yurts are built in these settlements. The center is reserved for the school, collective-farm administrative offices, medical center and club. On many farms yurts are used as work premises. There are quite a few settlements with power stations. In the Megino-Kangalasskiy Rayon alone there are 14 farm power stations with a total output of more than 510 kilowatts. Radio-relay systems have been installed in many of the new settlements. The farmers live in the settlements when they are not out working.

Although several types of farmhouses have been developed, they are still far from perfect. The rigorous climate makes particular demands upon the housing construction in Yakutiya. Special forms of heating are used in the new houses, such as triple frames—the first frame is a single one, while the second is inserted during the winter and has two panes of

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glass, tambours (extra doors with an air lock in between) and zavalinkas (mounds of earth around the house). A common practice is to ice over the house for the winter with a mixture of snow and water. Double ceilings, double floors, horizontal flues and shutters are still used, although rather rarely. The brick or tile stove is sometimes combined with the traditional Yakut fireplace. In many houses there is an extra iron stove in addition to the brick stove.

The internal appearance of dwellings has also changed. The furniture known before to the Yakuts (tables, stools and benches) has become less massive and more varied. We now find bookshelves, chairs, small dressing-tables and mirrors. Factory-made crockery and utensils are encountered in every home. Clocks (including alarm clocks), writing materials, and books have become common, and phonographs are also sometimes found. In most houses the walls are adorned with posters, pictures of Communist Party leaders, photographs, bookshelves, and over the bed there is usually a rug made of skin from the reindeer's head, bead-embroidered saddlecloths, or else the walls are covered with cloth. The windows have curtains.

Tremendous changes have taken place in the way of life of the Yakuts. Many collective farms now have electricity and radio. Clean clothes, hot baths, and attention to their personal appearance are typical of most of the collective-farm members. There has been a change in interests, habits and way of life. The outlook of the population has broadened. Books can now be found in every house. In the settlements people enjoy movies, and attend lectures and discussions in the reading rooms. Young people take part in ski-races, chess and other sporting events. Amateur song and dance groups in the clubs are usually of interest to the whole settlement. The families are no longer isolated and no longer keep to themselves.

A typical innovation for city children is toys, such as figures of horses and cows, rubber dolls, rattles, clockwork trucks, and so on. In addition to these, we commonly find delicately carved wooden animals and tiny bows and arrows. In the schools and boarding facilities children amuse themselves with the most popular table games. In the spring and summer they play various games, including hide-and-seek and blind man's-buff.

A great deal has changed in the Yakut diet, as well.

It should be remembered that before the Revolution Yakutiya was a country of chronic famine. Most of the Yakut population suffered from starvation every year, particularly at the end of the winter and in spring. Bread has now become a normal food not only in the southern but also in the northern areas. Groats and macaroni are now part of the staple diet. The consumption of vegetables and potatoes has also considerably increased.

In many regions the collective farms grow cucumbers, radishes, cabbages, onions and beets. Vegetables are imported in the dehydrated form. Everywhere the population is amply provided with tea, sugar, and tobacco. There are bakeries at trading points in most settlements. Meat and fish are consumed by the Yakuts in large quantities, particularly in the northern regions, where they are the staple diet. In the southern regions an important part of the diet is dairy products. On account of the overall improvement in the living standards of the people, sapwood is no longer consumed as food. Nor do they eat pickled fish any more. Local traditions are still retained in the cooking of dairy products, meat and fish. In the northern regions meat is commonly undercooked. Milk is made into some curious dishes such as suorat, khayakh, chokhoon, кобулор and so forth. In a number of regions reindeer gristle is still eaten in the raw state as a delicacy, and so are the liver and bone marrow of this animal. Many families eat freshly